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# These NEWS Times

Some signs of the times since our last issue are reported here. For additional news and trends, continue to page 25.

Baptists seem to be taking to heart suggestions that there should be greater co-operation among their various bodies. Several moves toward greater fellowship between Baptist groups have been announced, all culminating in 1964 with the observance of the 150th anniversary of the first organized Baptist work in the United States. In that year the American and Southern Baptist Conventions will hold their annual meetings simultaneously at Atlantic City, N.J., May 18-22. In the meantime, pulpit exchanges will go forward among six major Baptist groups. Also, there will be other exchanges including professors in seminaries and young people in youth camps. All Baptists are being urged to read a new paperback edition of Adoniram Judson's biography, the first Baptist missionary, and a co-ordinated church extension program is planned for 1962.

Methodists seem to be taking their responsibility more seriously in advocating total abstinence from beverage alcohol among themselves and society, according to reports from two Methodist agencies. The General Board of Christian Social Concerns says that three out of four Methodist churches observed Commitment Day in 1960, usually the first Sunday in December. More than 2 million pieces of literature were distributed in connection with the observance. Also, the General Board of Missions announced recently that the 1960 mission study book, *Stumbling Block*, has outsold any other mission study book ever published by any church body. The book, written by Dr. Douglas Jackson, Perkins School of Theology faculty member, dealt with the beverage alcohol problem.

With all the conversation during these times about missionaries being recalled, shifted here and there, and all the attending uncertainty, Methodist mission board leaders have announced there are now openings for 50 special-term missionaries at home and 60 overseas during 1961. Most home special-term missionaries serve for two years and overseas missionaries agree to three-year terms.

Two statements from Lutherans apparently contradict an earlier assertion by Catholic leader Francis Cardinal Spellman. According to the Cardinal, exclusion of parochial schools from allocation of federal funds would discriminate against Lutheran, Baptist, Catholic, or Jewish parents, "Americans all." Said Dr. Oswald Hoffman, director of public relations for the Lutheran Church-Missouri Synod, "Let Cardinal Spellman speak for himself. He does not speak for us Lutherans . . . federal assistance . . . should be restricted to public schools."

The National Lutheran Council representing major Lutheran bodies except the Missouri Synod, placed itself on record as opposing any government construction loan program, suggesting that this would constitute an invitation to sectarian groups to expand their schools beyond their ability to support them. There was a further suggestion that many groups would use such funds to establish schools either for sectarian instruction or to preserve racial segregation, thereby weakening the American public school system.

Missouri Synod full time elementary schools number 1,293, with 5,318 teachers, and enrollment of 194,201. The enrollment figure almost equals the 150,109 enrollment reported by all other Protestant elementary schools combined.

There is unity in Protestant ranks on this issue. Other Protestant leaders are supporting the anti-aid position.

Consideration apparently is being given by some leaders of the United Church of Canada to setting up a group of pastors without assignments to specific pastorates. According to the church's Board of Evangelism and Social Service, the greatest need in Canada today is for a band of young "free-wheeling" pastors similar to the saddle-baggers of former years to spread Christianity throughout the country. This group would not ride horses, but drive compact cars, station wagons, jeeps, fly planes and helicopters, and travel by boat to spread the Gospel to all Canadians. The board heard one of its staff members assert that these young pastors could not only penetrate the dark corners of the inner city, but could also get to the scattered and frontier places also. Such is some of the thinking today in planning for tomorrow's evangelistic strategy.

## the cover

When Bishop Paul E. Martin takes office this month as president of the Council of Bishops he becomes, in effect, the number one executive of The Methodist Church. Bishop Martin now serves the Houston Area after presiding over the Arkansas-Louisiana Area for 16 years. See page 24 for a report on bishops. —ADVOCATE photo.

# COMMENT

## "Angst" in Modern Fiction

METHODISTS ARE STILL enough in the Puritan tradition to feel a tinge of guilt if they sit too long in front of a book while the fields wait white with harvest. Probably the guilt Gieger counter rings the loudest when we settle down with a work of fiction.

This, of course, is unfortunate for, in good imaginative literature, the minister can involve himself in life in such a way that his very next pastoral call will find him more open and receptive to expressed and unexpressed needs.

So, prodded somewhat by the arrival of National Library Week (April 16-22), and taking a cue from our writing colleague, Bishop Gerald Kennedy [See TOGETHER's regular fiction reviews], we come to defend the minister and his reading of fiction. This is not easy, we know, for much of the fiction being peddled today is sheer trash, published with an obvious eye on the reader's libido and pocketbook. But just because a work of fiction contains descriptions of immoral behavior is no cause to toss it aside, as some church reviewers are prone to do. A perceptive and sensitive author can be clinical without being voyeuristic.

John Updike, in his *Rabbit, Run* (Alfred A. Knopf, \$4), for example, gives us a heart-rending and sordid story of a shiftless 26-year-old character named Rabbit Angstrom who still glories in his high school basketball accomplishments. Updike describes Angstrom's adultery in what some will feel is unnecessary detail. But he does not look in the window, give a surface description, and then run away to snicker. Rather he stays and carries the reader through some of the most agonizing feelings of guilt, fear, and anxiety found in modern fiction. A Lutheran, Updike must have had Kierkegaard's "angst"—dread—in mind when he gave his hero the name Angstrom.

Jack Eccles—an Episcopal minister obviously symbolizing ecclesiastical concerns—scurries about with humanitarian zeal trying to help. But the best he can offer is several rounds of golf and the cry, "I love you!" As any sinner knows, if he is honest, this is hardly enough. The love Angstrom needs must come screaming down the centuries, not across the fairway.

It might be argued that we know enough about sin without reading about it in fiction. But do we? We may know many objective facts about sin, but good fiction can subjectively take us into that anguish of the soul that is separation from God. This fiction provides no answers, but it can shame us into a greater effort to see if the answer we proclaim is profound, or merely pious.

## Youth Is Ready

SELDOM HAS A federal legislative proposal fired the imagination of so many young people as that of the Kennedy proposal for a U.S. Peace Corps. This program would utilize the services of carefully selected youth in working for the betterment of mankind in areas requesting and needing help.

Methodists, Quakers, and other church groups discovered some time ago that there are splendid young people inter-

ested in investing some of their talent and energy in creative activity beneficial to the world's underprivileged. Incidentally, this is not the first time that the government has become interested in a field of activity in which the Church was already at work.

Response thus far to the President's proposal would seem to indicate that the youth of America are anxious for the opportunity to participate in this program. Many college and university campuses have reported the organization of discussion groups on the Peace Corps subject, and in some instances organizations have assumed responsibility for being informational centers concerning Peace Corps development plans.

Of equal significance is the report from Washington that thousands of applications are being received from young people anxious to serve the cause of peace and humanitarian service through this opportunity.

What motivates this response from a youth generation oftentimes described as one seeking offbeat ways of escaping reality? We would like to think these youth are religiously motivated, but we are not that naïve. Many undoubtedly feel here is an opportunity to further world peace. The thrill of anticipated adventure, perhaps in a strange overseas assignment, naturally explains some of the unusual interest. One must not discount the simple yet profound humanitarian desire to match one's talent with human need, regardless of where or under what conditions the need may exist.

Youth of every generation have dreamed their dreams and longed for fulfillment of their idealism. The tragedy that has befallen the youth of altogether too many generations is that they have had to bear arms in warfare not of their own making. Here in the Peace Corps, perhaps, they see an alternative to warfare which could very well be the making of a long leap on the road to peace—developing understanding between people of the world through the kind of shared living that results in confidence, respect, and goodwill among all concerned. On these foundations rise the hopes for peace.

Christian Advocate vol. 125 . . . The Pastor vol. 125

## Christian Advocate

FOR PASTORS AND CHURCH LEADERS

VOLUME V No. 8

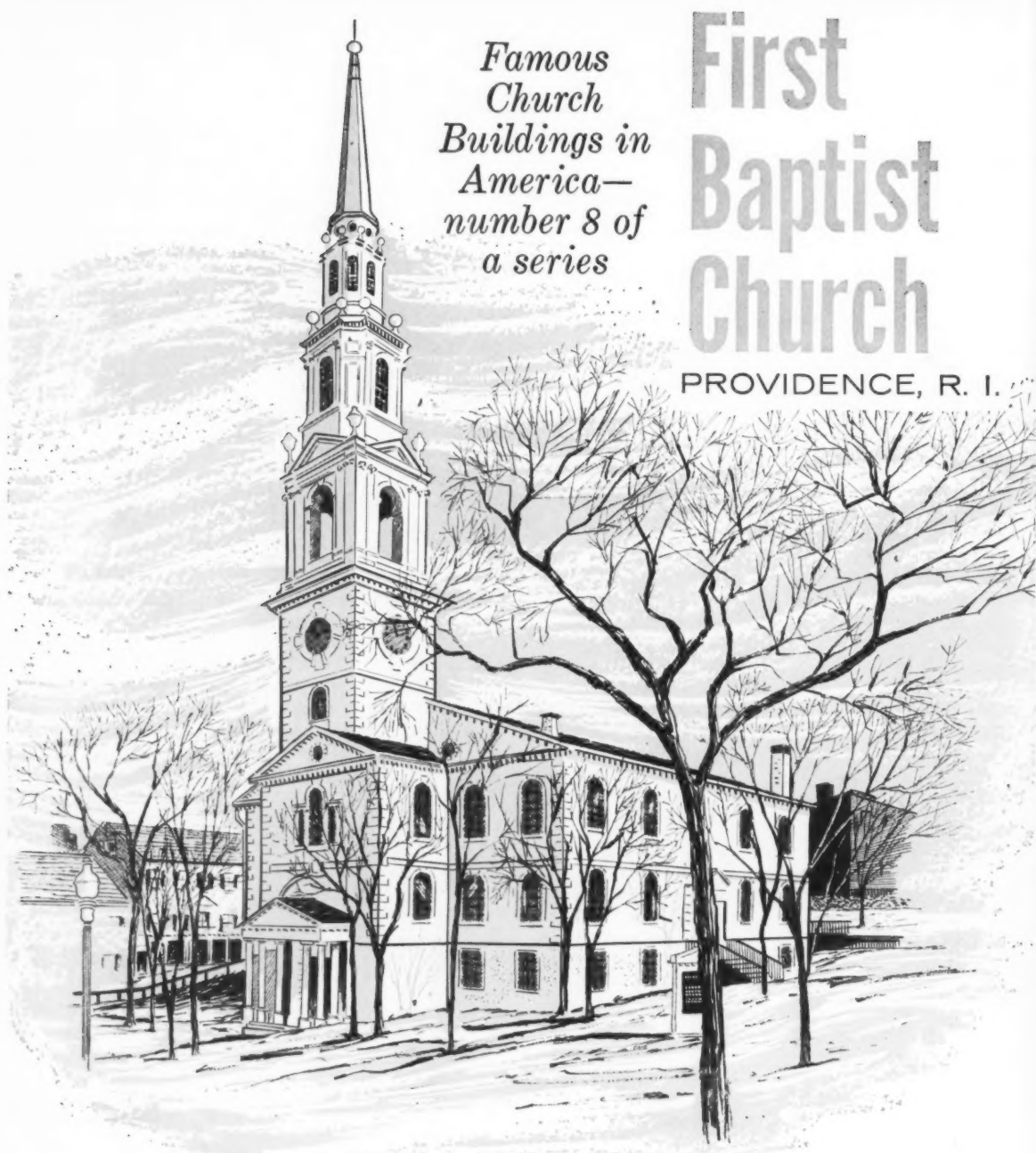
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Christian Advocate is an official organ of The Methodist Church issued every other Thursday by The Methodist Publishing House, 261 5th Ave., South, Nashville 3, Tenn. Because of freedom of expression given authors opinions they express do not necessarily reflect official concurrence of The Methodist Church. Manuscripts and correspondence for publication: Authors should enclose poems with manuscripts submitted if their return is desired in event they are not used. Send to the Christian Advocate Editorial Office, 740 N. Rush St., Chicago 11, Ill. Subscription price: \$5.00 a year in advance. Single copy 35 cents. For Advertising Information and rates write to Christian Advocate Advertising Department, 740 N. Rush St., Chicago 11, Ill. Change of Address: Send both old and new addresses and mailing label from current issue to Christian Advocate Business Office, 261 5th Ave., South, Nashville 3, Tenn. Allow at least five weeks for the change. Methodist ministers should include information on conference membership and appointment. Accepted as controlled circulation publication at Nashville, Tenn.

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# OPEN Forum

## LETTERS TO THE EDITORS

### What Is Concern?

EDITORS: I am amazed at the *Concerned and the Contented* [Comment, Feb. 16, p. 3]. The offense is in your political reference, which you hasten to disclaim, but which nevertheless is there furnishing the basis for the comment.

Referring to the "Man of Galilee" you say, "Nothing less than the life of the Concerned One would be enough." That is the very thing that makes the political reference so revolting. The concern of the politician, especially the one referred to, is the concern to be elected to office. Jesus' concern is to do the will of the "Father." (He would not come as a temporal ruler.) He was concerned to witness to the truth, to sow the seeds of the Kingdom and wait for them to grow. He was contented to do the Father's will and resort to no unnatural forcing such as the religious fanatic would urge. If we must use "concern" let us use it in reputable reference.

R. T. LOWMAN

Bucyrus, Ohio

### High Quality

EDITORS: Both your *Comments* [March 2, p. 3] are excellent. The theological and biblical thought in the editorials are of high quality.

Also, I'm glad you presented *Tennessee Williams POV* [Dec. 22, p. 10], no matter what some correspondents think.

ROBERT L. WALKER

St. Paul's Methodist Church  
Vacaville, Calif.

### Honest Concern

EDITORS: I read with great interest Howard Grimes's *Theology, the Bible, and Your Church School* [Feb. 16, p. 7]. His four major criticisms of current Methodist curriculum materials for children pointed out the very weaknesses that have troubled me for some time.

We pastors who are expected to give uncritical support to every phase of the official Methodist program often find it difficult to be heard and taken seriously with regard to such matters. Thus, it is quite encouraging to see one's honest concern substantiated by a professor of Christian education who, by virtue of his position, will be taken seriously.

Let us have more of this type of forthright appraisal of our Methodist program with regard to biblical orientation.

JAMES D. McCALLIE

Shoals Methodist Church  
Shoals, Ind.

### Down With Faddists

EDITORS: Re *I Believe in Spiritual Healing* [Feb. 16, p. 11]. The Gospel has power to convert people from their sins to a vital relationship with Jesus Christ. If, as a result of conversion, mental and physical healing takes place, well and good, but let's put the emphasis on moral healing where it belongs. If we emphasize "spiritual" healing of the body rather than spiritual regeneration of the soul there will be less, not more, healing of the body. To get aboard the present popular bandwagon of the healing faddists, whether they be disciples of Mary Baker Eddy, Amy Semple McPherson, or Oral Roberts, is to make the mistake of trying to save the body rather than the soul; it is to raise more problems than it solves; it is to confuse multitudes of innocent people and to lead them into a false conception of Christianity.

Christianity has always been plagued by those who would equate it with peace, success, and health.

BILLEE SCOTT MICK

Union Circuit  
Union, W.Va.

EDITORS: Many thanks for your article by Larry Eisenberg *I Believe in Spiritual Healing* [Feb. 16, p. 11]. His pilgrimage from skepticism to faith as a result of experiences in his own parish parallels that of a number of us. In addition to Emily Gardiner Neal's first book, *A Reporter Finds God Through Spiritual Healing* (Morehouse, \$3.50), I would highly recommend her second book, *God Can Heal You Now* (Morehouse, \$3.50). Especially valuable is her insistence that spiritual healing be kept within the sacramental framework of the Church, in order to preserve it from the vagaries of fanaticism. Let's hear from other Methodist brethren concerning their experiences along this line.

DONALD B. STROBE

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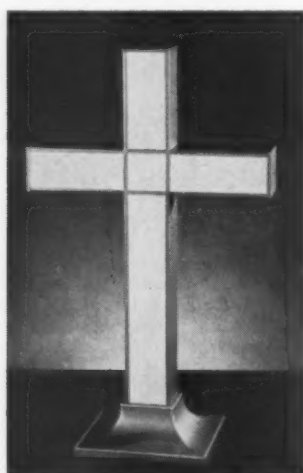
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# Methodist Theology:

## *Its Need and Promise*

By THOMAS C. ODEN

*A call for a new kind of church loyalty.*

THESE TIMES call Methodists to a new and uncharted kind of loyalty to The Methodist Church. It is a loyalty to the Methodist heritage, which in many ways stands in judgment over the contemporary self-understanding of The Methodist Church.

Here is a fact which cannot reasonably be challenged: Contemporary Methodism is theologically rootless. It is lost and separated from its previous history. It is suffering from a kind of amnesia toward the past. We are tempted even to glorify the nontraditional, and congratulate ourselves on our freedom from our heritage. The sad fact is, however, that the ideas that control most popular Methodist beliefs today are 19th-century ideas, and are largely irrelevant to the problems of man in the 20th century.

We do ourselves a disfavor by imagining that we are "in tune with the times" when the times with which we are in tune are the optimistic, bourgeois, and utopian times of pre-World War I.

The general lines along which much present-day popular Methodist theology operates are fairly clear: Man is essentially good and has a natural capacity for effective moral action; Jesus is a teacher of a higher morality; God is author of the laws of nature, whom we know is on our side, who helps us to think positively, who requires of us a good moral life, and rewards us when we achieve it; history is getting better and better, and the kingdom of God is what man tries to achieve by planning organization, good will, and prayer; the Church is that organization of people who are especially interested in getting history to move a little faster toward the brother-

hood of man under the fatherhood of God.

The point is that Methodists are not without a theological position even as they protest the development of a post-liberal Methodist theology. As a matter of fact, nobody exists without some sort of understanding of himself and of existence, and therefore no one operates without some sort of implicit theology, no matter how poor, unrealistic, or inadequate it might be. The sad part is that the understanding of man, God, and society which is often dogmatically asserted by supposedly non-theological Methodists, often exhibits a very weak and usually obsolete theology, which might have been relevant to the conditions of the 19th Century, but certainly freights little meaning for the lonely crowd or the organization man of the 20th century. The fact that we have neglected our theological heritage does not mean that we have not taken up another theological position.

In the light of all this, the bishops of The Methodist Church have seen fit to call the church to a profound new assessment of our theological heritage. In the Episcopal Address to the 1960 General Conference, delivered by Bishop W. C. Martin on behalf of all the bishops of The Methodist Church, we hear this call boldly stated:

We Methodists have a unique theological heritage in which faith and good works stand in their right order, in which grace and the means of grace are rightly appreciated. . . . If we are to appreciate and develop this heritage, we must reassess the superficial ideas that have attached themselves to it.

We do not want the Methodist tradition to become a new source of shallow denominational idolatry. The recovery of our theological heritage is only valid in-

sofar as it glorifies not itself but the divine love which called it forth in history.

Many Methodist laymen and students are more ready for theological self-scrutiny than are clergymen. Perhaps they have less to defend in the "ongoing program of The Methodist Church," (this phrase was once caricatured by a student as, "Take heart, God, we're coming!") The chief source of resistance to theological renewal in our time curiously enough is not the laity but a minority element of the clergy, who assume that any serious self-examination of the Church implies a threat to the total program of the Church.

The new self-critical attitude which is needed, however, must come out of the context of love for the Church and loyalty to it. At certain times we can be most loyal only by being most constructively critical of the inadequacies of a person or community. Such is the case in Methodism today.

The dilemma of contemporary Methodism and the resources of our theological heritage are summarized in three basic areas: (1) faith, (2) worship, and (3) the relation of the church to its cultural environment. In each of these areas there exists both a need and a promise for Methodist theology. We would do well to restudy three basic documents of early Methodism for reviewing the resources of our tradition in each of these areas: Wesley's *Sermons*, his *Order for Morning Prayer*, and the *General Rules* of the Methodist Societies.

1 The first issue concerns our assumptions about faith. Methodist thinking and programing today is oriented around an unbiblical legalism which acts on the assumption that when we do good works for God, he accepts us because of our goodness. Fully 90 percent of the sermons I have heard in Methodist churches in my lifetime have reflected this assumption. Often there is no attempt to hide or clothe this unbiblical moralism. It stands boldly before us: We ought to be good. God loves us if we are good, but certainly not as sinners. This is by far the most serious religious problem Methodists face today. The Protestant Reformers had a short-hand term for this whole way of life which proceeds out of the assumption that God accepts us when we do good works: *works-righteousness*. This means that the source of our righteousness is ourselves and not God, and the means by which we justify our existence before God and man is by the works of our hands, rather than by receiving our justification from God as a gift of his divine love.

Our works-righteousness has its root in our failure to understand the Gospel as God's gift. Instead we have understood the Gospel as another demand that God places upon us. The Gospel is good news from God that God loves us in the midst

*Thomas C. Oden, a Methodist minister, teaches theology and pastoral care at Phillips Seminary in Enid, Oklahoma. He also teaches Methodist doctrine, history and polity to Methodist students.*



of our inability to be good and to fulfill his demand. The Gospel is not the bad news which says we must do something more in order to gain acceptance by God. Moralism may say this, but the Gospel in the New Testament says that whether we like it or not, or accept it or not, God loves us with his radical holy love, which forgives us in spite of our moral and religious pretensions, not because of them. Methodist preaching has so neglected the dimension of the Gospel as God's gift, and so exclusively emphasized the dimension of the Gospel as God's demand, that we have fallen into the very kind of religious self-righteousness which the New Testament is so concerned to oppose as a false understanding of the relation of man and God.

The Methodist tradition stands in judgment of our kind of Methodism more than anything present-day critics of The Methodist Church might say or do. To our modern habit of self-congratulation Wesley's sermons say, There is nothing we are, or have, or do, which can deserve the least thing at God's hand. . . . Whatever righteousness may be found in man, this is . . . the gift of God. . . . Grace is the source, faith the condition, of salvation.

2 There is a second area of both need and promise in Methodist theology: the area of worship. Christian worship consists of the celebration and remembrance of the mighty deed of God on our behalf for our salvation.

There is about as much we need to unlearn about worship as we need to learn. We especially need to unlearn what pietism has taught us: that our feelings are more important than God's action.

**T**HE MOST glaring inadequacy of contemporary Methodist worship is the absence of opportunity for confession. An appropriate response to the Gospel always involves the sincere confession of one's unworthiness to receive the infinite forgiving love of God. And yet, in many Methodist services, the order of worship is carefully structured to prevent any expression of our brokenness or failure or inadequacy before God, or insensitivity to the neighbor. This confessionless notion of worship is a direct reflection of a certain theological understanding: that man is essentially good and history is getting better. According to such an understanding, there is no need for confession. So we don't have it.

We could well examine the theology of the Wesley Order for Morning Prayer which Wesley sent to America in 1784 for use by the American Methodist Churches. The foremost feature of Wesley's service, which stands in stark contrast to our kind of Methodist services, is its sense of the majesty and sovereignty of God.

There are three parts of the Wesley

service: the service of confession, the service of the Word, and the service of offering, rehearsing the three basic moods of Christian worship—repentance, proclamation, and dedication. Confession comes first. This is broadly symbolic of the fact that all we bring to the service of Christian worship is our fragmented and broken attempts at goodness, and that the service is not for the purpose of self-congratulation, but for the purpose of rejoicing in the majesty and love of God who meets us with good news in the midst of our inadequacy.

3 A third dimension of both need and promise in Methodist theology is the relation of our church to society. The sad truth is that The Methodist Church is much more like a chameleon than like a prophet in relation to culture. We tend to reflect the values of our environment rather than transform them.

The best way to illustrate this is to observe how strongly the quantitative standards of valuation of our business society have captivated our value judgments about how successful the church is. We judge the adequacy of the church program all too often by the number of members we are collecting, the number of people who are involved each week in busy-work activities, how many people take our magazines, how much money we are collecting.

Methodism today is plagued with organizational idolatry. By that it is meant that the organization itself has tended to become a final and unquestioned value for us. Much of our activism and programism is a reflection of this faith in the organization itself as our god and deliverer. It is significant that it is possible to criticize the Sacraments, preaching, worship, and theology in Methodism without creating much stir, but if the program of The Methodist Church is called to question, one gets in hot water immediately.

Out of the context of our works-righteousness, pietism, and culture-Protestantism, we have created a community life which is based on doing good works, performing religious and benevolent acts in order to feel good in relation to God, without any self-critical conception of the influence which the cultural environment has had on its values, and without a very solid grounding in the witness of the historical Christian community.

The bishops and superintendents of The Methodist Church need the support of laymen and clergymen everywhere in their effort to recast the popular picture of them as giant organizers (similar to the image of the great business tycoon of the early 20th century). Today the superintendency and the episcopacy appear mainly as a function of the programming interests of the church. The image of district superintendents and bishops which has been nurtured among laymen is that of the top-level organiza-

tional brass who present "the program" of the church, using various strategies to get the laity to support it with their energies and funds. The Gospel tells us of the gift of God, but the clergy, in carrying out the program of the church, are too often placed in the position of bearing no good news to the people of God's gift, but only the bad news of God's demand, God's requirement, and what we ought to do about it.

Our episcopal polity has proved itself capable of producing strong administrators. But it has produced fewer great preachers and thinkers than it should. Our episcopal form of church government allows for perhaps more freedom of the pulpit than virtually any Protestant denomination, but sadly enough, that freedom is not being exercised courageously by ministers.

**A**MONG the many things which Wesley did to break through the pattern of cultural Christianity, two things seem to be of particular relevance to our modern situation: (1) He broke through the theological inertia of the church of his day by the development of a radical new program of lay theological education, and (2) he broke through the clerical inertia of his day through the development of small committed groups of persons who were urgently concerned to understand the relevance of the Gospel for their lives, working as leaven within the larger church. It was the twofold power of a new understanding of the Gospel and a new understanding of Christian community which gave the early Methodist movement the vitality to stand over against the power and pretensions of cultural Christianity in its day, and deeply to transform 18th century English culture.

*The General Rules of the United Societies* provide one with an introductory glimpse into both the concept of lay theological education and the community life of early Methodism.

These groups were not interested in increasing numbers for numbers' sake. Their approach to evangelism was surprisingly different from ours. They welcomed anyone who earnestly wanted to commit himself to a process of study and discipline, but they did not want the halfhearted hanging around on the assumption that something meaningful might happen to one without any effort on his part.

Here in this huge mass of program machinery, we are adrift from our theological moorings and desperately need the wisdom and insight which our tradition could give us. We urgently need a broad new program of lay theological education, conceived out of the same broad spirit and vision as the Wesley class meetings. The bishops at Denver called us to do precisely this: to "return to the pit from whence we were digged."

# Our New Level of Giving

By DEAN M. KELLEY

**A stewardship counselor's personal testimony on giving is the best witness he can make.**

EVERY YEAR when the apportionments are set, some anxious soul cries, "Oh, not another increase! The churches are paying more than they can afford already! We must keep our benevolence demands within the limits of our budget!"

As our conference treasurer remarked, "We cannot take seriously the complaints of churches that have never made the effort of an every-member canvass."

In the churches where members have been challenged with the magnitude and importance of real giving, these lamentations are not heard. Instead, there is a new sense of confidence and joy, an incredulous surprise at the hearty response of even the least affluent members. And the result for the church is to lift its sights and resources to an entirely new level of support.

Any church that has not discovered this astonishing increase will eventually find itself left behind in an era of expanding churches. Even the costs of standing still will become insupportable, and the church will be driven to desperation merely trying to pay its bills, without ever a chance to pioneer in meeting new spiritual needs.

The small city church I served recently found itself in financial difficulty. Where too many city churches had simply sighed and moaned and waited for the undertaker, some of our laymen refused to give up. "Let's do something about it!" they said, and they did something.

A number of our men attended a series of three-hour classes given by Rev. Rowland Kimberlin, financial consultant of the Protestant Council of New York City. They brought home what they learned to challenge all our families with the need of the giver to give.

The new level of giving can be achieved by several methods. The Prot-

estant Council plan has produced new levels of giving ranging from 160 per cent to 820 per cent greater than the old level, depending upon the courage and devotion shown by the men who do the work. Which method is used is not the basic issue: What is important is that some method be tried by every church according to its own specific needs and interests.

Our ministers and members must begin to grasp the idea that they are shaping the future of their church, their community, and the world, as well as their personal outlook, by the way they invest their resources. If American families are going to spend twice as much on tobacco as they do on religion (as they did in 1956), many of the ideals they say they treasure most are going to go up in smoke. If they spend three times as much for liquor as they do for religion, some of their cherished hopes will go down the drain.

There is no clearer sign of our failure to obey the first commandment than an analysis of the average family income.

There are several essential features about the new stewardship plans that trouble some congregations. One is the evaluation of the incomes of its families. This is not done in a spirit of prying, but of concern for the family's spiritual health. It is done for the necessary purpose of arranging the families of the church in an array from highest to lowest income, so that no counselor will be sent to a family whose level of potential giving is higher than his own; otherwise the family is not challenged to do its best.

Another feature that disturbs some pillars of the church is that the increase of giving is not obtained from the peripheral members while the most devoted members can go on giving what they gave before. Financial leadership

flows downhill, and the only way to exert leadership is to lead. If those who are most devoted to the church cannot set a courageous new level of giving, no one else is going to do it.

The minister goes first. I had long wanted to tithe, but never got up the courage. Our financial campaign enabled me to do what I had not been able to do before, and I have derived great satisfaction from my commitment every time I write out my weekly check to the church. A minister who cannot show this much faith in his calling and his congregation will never lead his church to the new level of giving.

Some are troubled that they commit themselves to give a specified amount each week. They do not apparently object to giving such assurance for their telephone or automobile payments. Others seem to feel that pledges must begin and end on certain dates; it is much simpler to make commitments for an indefinite period—"until further notice," simply notifying the financial secretary when one's income changes, so that giving continues in proportion to income.

There are also anxieties about reminding families of what they have given and what they still owe. If this is done regularly in the form of an acknowledgment which lists the amount promised for the month or quarter, and below it the amount given during that period, only the most petulant members are likely to take offense. Most members appreciate being reminded regularly how their giving-record stands.

Actually, most of these qualms are unnecessary. Only a very small proportion of church members will take offense at anything involved in a serious, conscientious financial campaign—and what umbrage does appear is usually a form of "pocket-book protection: It is cheaper to pout than to pay."

Our Finance Commission early decided that if there were any such sensitive members in our church, their protests were a luxury which we could no longer afford. Most members are willing and ready to respond handsomely to the challenge to the new level of giving, and to do the best they can for the work of God's kingdom through the church.

Objection is sometimes made to the

*Dean M. Kelley is director of the department of religious liberty, of the National Council of Churches in New York City.*





## DOWN TO OLD AGE

The clergyman who feels satisfied with his prospects for a comfortable retirement may be living in a world of fantasy. He may be headed for a severe shock and an unpleasant surprise.

Experts figure that for a man and a wife to retire, an annual income of \$4,000.00 to \$5,000.00 is required. And this figure may err on the conservative side, if inflation continues, as everyone expects. Besides, the problem of a permanent home must be faced.

To suppose that social security and pensions alone will guarantee this income is to invite a rude awakening. Something more is needed.

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commercialism of modern stewardship campaigns. Part of this charge can be met by eliminating the commercial terminology which has survived from early building-fund methods. We discarded the words "canvasser," "pledge," "goal," "budget," and so on—not because they were "commercial," but because they distorted the idea of what we were trying to do.

Instead, we trained our men as "life-investment counselors" to discuss with each family in the home their need to learn to give to God's work (through the church and other channels). Then the men would witness to their own joy of giving and mention what they had found the courage to give to God's work. There is incredible power in this simple testimony of a layman to another layman: "My wife and I felt we ought to give \$10 a week to the church."

The counselor is not saying what anyone ought to do: He is simply testifying to his own decision in terms that anyone can understand. There is more persuasiveness in such a sentence, with its blunt, bare dollars-and-cents message, than in a hundred sermons. After hearing this, the family is confronted with a decision they cannot escape. How much does the church mean to us? This can be one of the greatest experiences of

spiritual growth that the church offers. In this perspective the rest of the charge of commercialism fades away. It is seen that how a person invests his resources is a direct indication of his spiritual health.

Early in my ministry I thought that a minister should never know how much any member gave to the church. Now I consider it one of the most vital things to be known about his spiritual life.

Most churches in which a thorough financial campaign has been brought to a successful conclusion have enjoyed a tremendous growth of spiritual vitality. The church is no longer beaten, discouraged, in frantic retreat before an avalanche of obligations. Instead, it is confident, adventurous, creative, ready to explore, and confront new frontiers of the spirit.

One woman reported after such a campaign: "My husband is a better person to live with since he began to take an interest in the church as a result of this campaign. He is more considerate and generous at home, and I guess I am too."

From earliest childhood we are taught by parents, schools, and every institution of our acquisitive society to earn, to save, to spend, to keep. But it is up to the church to teach us to give.

## Borden Bowne on Death

*THIS letter was written by Professor Borden Parker Bowne to the Rev. Frank W. Collier when Dr. Collier's sister died in 1903. Dr. Collier, former professor of philosophy in American University, Washington, D.C., was then a student under Dr. Bowne. The letter reveals the depth of understanding that was typical of Dr. Bowne, who is best remembered as Boston University's famed personalist Theologian. Ministers faced with the difficult task of expressing sympathy through a letter should find this statement meaningful.*

January 31, 1903

My dear Mr. Collier:

I know all about it. Again and again within a few years our house has been left unto us desolate. I know how the heartaches and the tears run down as we try to adjust ourselves to the awful void and silence, and think of the lonely years that stretch away before us.

And for some time there is nothing to do but wait. In the first blinding and stunning shock of bereavement, nature must have way; it is well that it should. So don't try to be resigned, or anything of that sort; but let the heart weep itself out. And slowly faith will revive, and recall the divine promises and the life

and immortality which have been brought to light in the Gospel. And then we shall remember that we are one family still. The dear ones gone are ours and ours forever. God is not the God of the dead, but of the living; for all live unto him. And they live unto us. We wonder what they are doing. To us the silence of the house; but to them, what? Eye hath not seen—it doth not yet appear. And some day, the glad reunions and the divine revealings of the Better Land will be ours.

Tell your mother not to be disturbed about your sister's state. We believe in God the Father and in his Son Jesus Christ, our Lord. And they can be trusted with the living and the dead, with this life and with that to come.

What a horror of great darkness this life would be without the Gospel! As it is, we hold up against all life's mysteries and distresses the one word: I believe in God the Father Almighty.

I wish I could say some word of comfort, but only God can do that effectually. May the tenderest ministries and consolations of him who is called the Comforter be granted to all of you in this sad, sad hour.

Yours in profound sympathy,  
BORDEN P. BOWNE



# Amendment XII: *A proposed*

By CHARLES C. PARLIN

*"new look" in jurisdictions.*

AMENDMENT XII to the Constitution of The Methodist Church is before the various annual conferences. Between now and the 1964 General Conference it will be discussed and voted upon. If it receives the necessary two-thirds majority vote of all the members of the several conferences present and voting, it will become part of the legislative structure of our church.

Half of the distance toward the adoption of the Amendment was covered at the 1960 General Conference meeting in Denver. After detailed debate, the Conference voted 723 to 57 for approval.

What is Amendment XII?

The Commission of Seventy brought the proposed Amendment before the Conference at Denver. It is designed to bring the six jurisdictions of our church into closer fellowship.

If it is passed the amendment will leave the basic jurisdictional system unchanged. The powers and duties of the jurisdictions are spelled out in Article V of Section IV of the church's Constitution. No change in this Article V is contemplated. In it the jurisdictions are charged with the power and duties to promote the interests of the church within their boundaries, to provide institutions, to elect and assign bishops, to select representatives on the general boards, determine the boundaries of their annual conferences, and to make rules and regulations for the administration of the work of the church within the jurisdiction.

Some have asked, what has Amendment XII to do with the Central Jurisdiction? The Commission of Seventy asked in its report to the General Conference, "Should the General Conference of 1960 take additional measures to abolish the Central Jurisdiction?" and gave as its answer: "Recommendation: that the General Conference of 1960 undertake no basic change in the Central Jurisdiction." The report went on to point out that under Amendment IX, already a

Amendments to the Constitution shall be made upon a two-thirds majority of the General Conference present and voting and a two-thirds majority of all the members of the several Annual Conferences present and voting. . . . The vote, after being completed, shall be canvassed by the Council of Bishops, and the amendment voted upon shall become effective upon their announcement of its having received the required majority. (Paragraph 10, Discipline of The Methodist Church, 1960)

part of the law of the church, legislation and machinery for the abolition of the Central Jurisdiction existed. The General Conference of 1960 was unwilling to make mandatory moves which are now voluntary.

The Conference set up a 36-member Inter-Jurisdictional Commission to continue study and work toward the ultimate abolition of segregation within the church. Amendment XII, however, does not deal with this problem.

What then, does Amendment XII do?

First, it proposes to change the time and place of the meetings of jurisdictional conferences. It provides that they meet at the time and place of General Conference (or at a different time and place selected by a jurisdiction, but not more than 60 days prior to the General Conference) instead of meeting subsequent to the General Conference.

Meeting at the time and place of General Conference has many advantages. The church has found a valuable sense of unity and understanding developing from leaders of the church as they mingle together. While the jurisdictional conferences would meet in separate auditoriums, the delegates who would be present also for the General Conference would be housed in the same city and would mingle as delegates do now at General Conference. Sectionalism is less apt to develop and become decisive in such an atmosphere. Simultaneous consecration of newly elected bishops at the General Conference would be possible, symbolizing that they are bishops of the entire church. The procedures would make possible the assignment of bishops across jurisdictional lines when mutually agreed.

Second, Amendment XII would eliminate the distinction between delegates elected to General and Jurisdictional Conferences; the same persons would serve both Conferences. There would no

longer be the feeling that a person going only to jurisdictional conference is "a second class delegate." The present Constitution provides for a maximum of 900 delegates to General Conference, and 1,800, in the aggregate, to the six jurisdictional conferences. The new proposal is that there be a total of 1,400 delegates, meeting in their respective groups as jurisdictional conferences and together as a General Conference. This would mean, for example, that an annual conference which, in 1960 sent nine delegates to General Conference and an additional 9, or total of 18, to its jurisdictional conference in 1964, would elect 14 who would attend both jurisdictional and General Conferences.

Many feel that if jurisdictional delegates could meet together for the great service of Holy Communion and the reading of the Episcopal Address and then move into their separate jurisdictional conferences for the necessary balloting and other work, all would be done in an atmosphere and spirit of unity and of the best interests of the church as a whole.

Because the overseas delegates would be present throughout, exciting opportunities for programing in the jurisdictional conferences present themselves. A jurisdiction which found itself without business while others were still in session could make good use of its time. This pattern of delegates and separate and general meetings during a specified period of time was used successfully in the Uniting Conference of 1939.

Action taken by the 1960 General Conference includes approval of the report to the General Conference which summarized advantages of the proposed system as follows:

(1) It would foster a spirit of unity in the church. (2) It would minimize the risk that the separate jurisdictions may become ingrowing and provincial in outlook. (3) It would bring more individuals into contact with the whole church. (4) It would make possible the election and consecration of bishops at the time and place of the General Conference, and thus the new bishops would immediately become known to the whole church. (5) It would make possible assignment of bishops across jurisdictional lines. (6) And, finally, it would make it possible for the several jurisdictional conferences promptly to implement action of a General Conference.

*Charles C. Parlin was chairman of the Commission of Seventy which brought Amendment XII before the 1960 General Conference. He is also chairman of the Commission on Interjurisdictional Relations. A layman, Mr. Parlin is a prominent attorney in New York City. Among other positions which he holds in The Methodist Church is that of a vice-president of the World Methodist Council.*

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# NO Signs. Please

A recent issue of The Methodist Story carried an article entitled, Let's Put the Gospel on the Road, suggesting various ways the church might utilize visual signs along our highways.

Dwight M. Burkam, a town planner from Columbus, Ohio, wrote to object to this suggestion. The STORY's editor, Ed Maynard, wandered down the hall with the letter and wondered if we would like to print it, since The Methodist Story has no letters column. Always interested in stimulating conversation among church people, we said yes. We suspect that it is a subject on which our readers have widely varying opinions. We'd be interested in hearing from you.—Eds.

**R**EGARDING the well-written article by Harry E. Titus entitled *Let's Put the Gospel on the Road* [The Methodist Story, February, p. 27], permit me to express a disagreement which I have summed up along the following lines:

1 Signs divert the driver's attention and detract from driving safety. The picture with the story is an example. No signs should be on a curve or a hill or any dangerous point along the highway.

2 Signs are frequently and illegally on public right-of-way. This violates the law. Public right-of-way is usually a full 60 or more feet, or 30 or more from the center line of the highway or road.

3 Religious signs seem vain and out of place. The Bible and church are the places for the printed Gospel. Signs cheapen the Gospel and downgrade the church involved.

4 America is sign crazy. We can help remove this curse by avoiding any contribution to it, other than location signs for churches, I believe.

5 Nature, at its best, is covered by signs and symbols. Why should we attempt to cover the beauty of nature?

6 Signs are an economic waste, like the monkeys, cows, snakes, etc. of India. They add to the cost of servicing a society already carrying a heavy overhead in conspicuous consumption costs. . . .

7 Gaudy, flashing, intermittently lighted, glaring signs detract from vision at night and contribute to accidents. They are called border friction. Why add to the burden? Many signs spoil or block cornering vision. Signs cause a short stopping distance, and slow down traffic. Drivers need a clear head without this friction or interference factor.

8 Radio, TV, and the yellow pages of the telephone book have largely replaced the days of Mail Pouch tobacco and Clabber Girl Baking Powder sign. Must the USA suffer all its roads to become circus side shows of cheap, tawdry, road-side festoonery?

Finally, to place religious quotations on signs would be cheap and distasteful. Religious signs have always seemed out of place to me. Now that I am involved in traffic engineering and related subjects from time to time, I couldn't help responding to Mr. Titus' well-presented suggestion. In a society so badly cheapened by signs, I favor withdrawing to save space and give the eyes at least one restful view where we don't have to read a sign or look at advertising art.

DWIGHT M. BURKAM  
Columbus, Ohio

# A Look at a Healthy Minister

By WAYNE E. OATES

**Good health—of the whole person—has special significance in the calling of the minister.**



Wayne E. Oates is professor of psychology of religion at Southern Baptist Theological Seminary in Louisville, Ky., and he is the author of *The Christian Pastor* (Westminster Press, 1951).

EVERYONE is subject to limitations of body and personality, and learning to live within these limits is the essence of emotional health. Not even the Christian pastor is exempt.

Staying within the bounds of health requires discipline. The minister, like others, must submit to some of these in order to be healthy, but there is a more basic reason. He does it so that the fullest reservoir of life and vigor can be available for the many and varied roles his ministry entails. He presents his whole being as a living sacrifice to God, and

this is his spiritual service to his people.

What he can do for health, then, is a pressing matter. To this end let us look at the healthy minister: What is he like?

First, he does not give in to people's desire to "deify" him. He is, as Paul and Barnabas told the people of Lystra and Derbe, a *man of like nature with you*. . . (Acts 14:15). Gently but firmly he interprets the limitations of time, energy, and promises under which he works. Without ditching responsibilities that are intrinsic to his calling, he stimulates the initiative of his people, rather than trying to do everything for them.

For instance, if a couple calls him for a conference about a long-standing marriage problem, he may ask them to visit him in his office where they can have a measure of privacy. By doing this he saves the travel time between their place and his, and at the same time he stimulates their own initiative. Many pastors wear themselves out doing things for people which they would better do for themselves.

Second, the healthy minister has overcome his fear of rejection by his people without becoming a "law unto himself." By this I mean that he is not chronically ridden by anxiety for their approval. He wants them to like him, to be sure, but he does not allow this desire to keep him from assessing objectively their real needs in the midst of their own self-devised plans for getting what they want.

What David Reisman has called "other-directedness," or the external motivation, the "approval of the crowd," characterizes many Protestant ministers. Economic insecurity, in that "the people pay our salaries and we've got to please them," is often used as a cover for a deeper problem—that is, we value their approval so highly that our desire for it obscures their deepest spiritual distresses.

Third, the healthy minister is able to be direct and clear with his people without undue hostility. For example, he may have promised to take his family to the doctor for polio shots. A parishioner calls, or more likely, just happens to bump into him. Rather than explain directly and clearly what his obligation to his family is, the pastor may anxiously stand and discuss trivia with the parishioner. Thus he may boil with inner resentment, unconsciously causing the person to wonder what was the matter. A frank explanation of the pastor's promise to his family would have aided his inner health and serenity all day.

All the research on the emotional health of the minister points to unresolved burdens of hostility as the primary problem of the minister's psychic health. Practicing openness, speaking the truth in love, would do much to prevent such accumulations. The daily art of seeking forgiveness for known mistakes would

help him to lie down to untroubled rest at night—one of the first ingredients of good health.

I am convinced, furthermore, that the average minister eats too much of the wrong kind of food to remain healthy. We are intemperate in our eating habits, and often both encourage and are encouraged by our people in this.

The feast days of ancient and modern orthodox Judaism were followed by fast days. In our effort to do away with "legalism," we have become culinary gluttons. The religious significance of food laws can be reassessed in the light of our stewardship of our own health as ministers. More than that, there is the stewardship of our excess calories at the point of missionary societies, both in the money saved in unnecessary food and in visits to reducing salons. We need a more profoundly Christian motive for correct body weight than the vanity motif of the right size hips.

Fourth, the healthy minister manages his schedule in such a way as to have considerable amounts of time to himself. In *The Church and Mental Health*, edited by Paul Maves (Scribner's, \$4.50), Daniel Blair points out that the minister's health is imperiled by his gold-fish bowl existence. He is right. The spiritual fiber of a pastor's health becomes threadbare from overexposure to group relationships. He smiles so much from necessity that he tends to forget what his real smile is like.

Our Lord Jesus Christ went apart from the crowd for a while on many occasions. He gave himself to prayer, meditation, and rest. I might say that we must go apart from the crowd or come apart from within. This privacy must also be extended to the family of the pastor, because it is his job under God to provide this for them also.

Fifth, the healthy minister needs to ventilate his life with durable relatedness to people who are not related to his own church. The average pastor's life becomes stuffy, stale, and cramped because of much contact with the same people.

He needs to be related to other people, some of them could well be of the "publican and sinner" variety. Jesus did this. He set an example of health for today's pastor. The people need and often appreciate a pastor in a way in which the "chronically religious" person does not and cannot.

The public educator, the lawyer, the social worker, the penalologist, and many others can be a support to the pastor and he to them. Foremost among these are the medical doctors of the community. They can give the pastor detailed, scientific assistance in the maintenance of his own health as well as that of his parishioners. Besides, they can often shake the morose minister out of taking himself too seriously, thus helping him gain a better perspective on his work.



Where a church takes its adult education program seriously, the library can be a fine asset.

# The Minister Uses the..... PUBLIC LIBRARY

By EDWARD L.  
SHEPPARD

THE FUTURE historian, in quest of causes for the phenomenal "revival of religion" in the post-World War II world, if he is so discerning as to go behind organized religion in his search, will come across certain agencies that have figured as never before in the spiritual life of the people. Among such agencies are the commercial publisher, the retail bookseller, and the public library. They are agencies for dissemination of an increasing flood of religious and inspirational literature, much of it addressed to a reading public which is, for all practical purposes, unchurched.

Traditionally the church-related publishers have supplied the needs of the Christian reader, while the commercial publisher has shown scant interest in religion. But since 1946 the situation has changed markedly. In that year, American publishers, both religious and commercial, produced 530 new titles in the field of religion.

In 1957 the number increased to over 1,000. And the greater part of that increase has come in titles produced by the general commercial publisher. Two houses distinguished by their record in textbook and technical publishing have become the publishers of Norman Vincent Peale and Bishop Fulton J. Sheen.

The first religious book to sell over 1,000,000 copies in the recorded history of best sellers was J. L. Liebman's *Peace of Mind* (out of print). Peale's *The Power of Positive Thinking* (Prentice-Hall, \$3.50) totaled over 2,000,000 by 1956, while sales of Fosdick's *On Being a Real Person* (Harper & Bros., \$3.), certainly a sounder approach, achieved a total of only 230,000 copies. The phenomenal success of Liebman's book demonstrated to the publishing industry

that the religious book was profitable.

This flood of religious and quasi-religious literature is directed, for the most part, not to the church but to the bookseller and the public library. Still it poses a real problem for the minister—one which is twofold.

First, he must be prepared to answer the claims of a literature much of which, by its minimizing attitude toward organized religion, undercuts the historic Church. Second, he must be prepared to exploit the new interest in the religious book, to relate the awakened interest in inspirational reading to the teaching of the Church, to use library resources advantageously, and to guide the librarian, when desired, in the selection of material.

The latter can be done effectively only if the minister discreetly apprises the librarian of anticipated reader demand: "This Lent we will be studying the life of Christ. Do you have good books giving supplementary background information? Perhaps some of our people will want to know more of the geography of Palestine. Have you seen the Grollenberg atlas—wonderful photographs?"

With the increased coverage given religion in reviewing sources such as the *Saturday Review* and the *New York Times*, the traditional attitude of the public library toward the religious book is changing, and the library is becoming a valuable adjunct to the teaching ministry of the Church. Still, in most cases, the resources are meager and the religious volume count is still down.

Here and there, of course, there are outstanding exceptions such as the Milwaukee Public Library where religion is grouped with philosophy and education into one subject division of reference service. By and large, however, professional public librarianship, influenced by a philosophy of education rooted in secular humanism, has downgraded the sig-

nificance of religion.

Statistical studies of circulation in public libraries by subject group have shown that religion has been in small demand, accounting for only 2 to 3 per cent of all nonfiction circulation. Thus, in the mind of public librarianship, the religious book has been consigned to the outer darkness, since book-selection policy in a popular library is ultimately based on reader demand.

However, a small circulation may reflect traditionally poor stocking of shelves, since many regard the "safe" religious book as the "impartial" book. Of these there are few indeed. Only recently have librarians come to regard the problem as one of balance, and not one of a fictional "impartiality."

Another factor in the public library's attitude toward religion is the fear of "pressure" of a sectarian character. One popular Roman author has suggested, in a discussion of Catholic action, that the individual layman can influence book selection by the following strategy:

"Libraries make it a practice to order books which seem to be in demand—a fact of which many library users are not aware. If your library does not have a copy of a particular good book you and your friends can bring friendly pressure to bear upon the order department simply by putting in a 'reserve' for it."

Librarians have, with disgust, often noted tracts, frequently of an off-beat character tucked in among the books comprising the religious collection. This only serves to increase the fear of sectarian pressure. The discerning librarian, however, can distinguish between this strategy and the legitimate action of the minister apprising the librarian of an anticipated reader demand. This leaves the librarian with the burden of decision, and makes clear that the concern of the church is with information, not with polemic or propaganda.

These factors are offset by other trends which will raise the religious section of the library from obscurity. One is the movement of population to outlying neighborhoods and suburbs. The new suburban parish does not have the church library of the older inner-city parish, and the reader is far removed from good retail booksellers.

The reader demand placed on the smaller public library is greater, and entirely legitimate. In the smaller community the minister and the librarian may meet easily in a face-to-face relationship in community life, and the needs of the adult education program of the church may be more completely understood. The librarian is concerned with his role in the larger enterprise of adult education, and the newer trends in adult education within the church—the shift from indoctrination to inquiry, frequently a group inquiry—can be appreciated by the librarian.

Edward L. Sheppard is pastor, St. Matthew's Church, in Chatfield, Minn.

While the impact of adult education within the church upon the public library may be indirect, it is none the less real. The outcome of a program such as that suggested by P. Bergevin and J. McKinley in *Design for Adult Education in the Church* (Seabury Press, \$6.) will be that of a sensitive and inquiring laity, a new clientele for the religious book which will seek something more substantial than that which will simply console, convince, and support him in his established beliefs.

The minister has a clear task; he must apprise the librarian of the methods of adult education in the church so that the library may co-operate in supplementing the needs of the people.

In his guidance of his congregation's reading, the minister should follow the reviews in the *Saturday Review*, the *New York Times*, and in the quality monthlies. These are guides to even the smallest libraries in their book selection.

The Lenten Reading Lists produced by the R. H. Bowker Co., a library publisher, provide a convenient leaflet medium, useful both to minister and librarian. Evidence of a literate congregation will be the most effective means of convincing the librarian that the religious book is important, and that the popular "inspirational" book will not satisfy legitimate reader demand.

The public library can be directly useful to the church school by providing good material in picture and story to supplement curricular matter. The quality of the children's book in terms of comprehension level, illustration, and general literary merit has steadily increased.

While the smaller public library will be of limited use to the pastor in his own studies, it will offer valuable service by inter-library loan. In many states the local library also serves as an agency of the state library which provides wanted titles by mail. Any public library can obtain books from larger public, university, and seminary libraries through inter-library loan, though sometimes this process is slow. Where extension service is available from seminary libraries, a direct request to the seminary is usually more effective, though in secular fields, service through a state library is prompt.

The value of the public library to the minister will be its value to his parishioner. His task is to interpret library resources to his flock and to interpret his congregation's reading needs to the library. He must not be doctrinaire or polemic in his demands, but must be conscious of library policies and traditions, not demanding this or that title, but furnishing factual information. By building a relationship with the librarian, which is one of sharing information, the minister will create confidence and the librarian will come to know that the "gentle reader" is also the Christian reader.

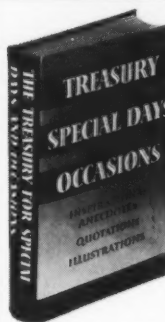
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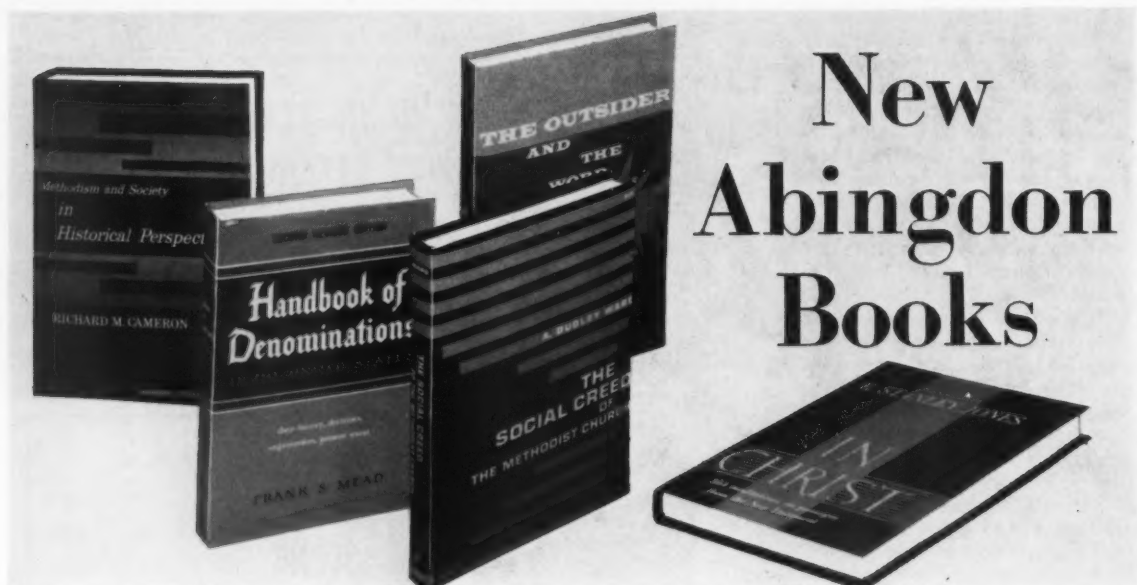
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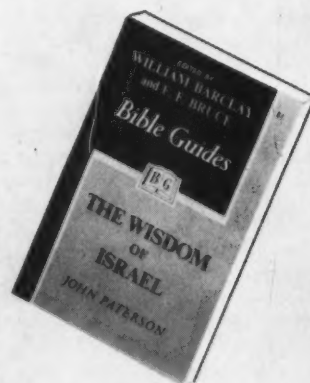
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# Books

## of interest to pastors

**New Life in the Church**, Robert A. Raines, Harper & Bros., 153 pp., \$3.

*Reviewer: LANCE WEBB, senior minister, North Broadway Methodist Church, Columbus, Ohio.*

If you do not want to be disturbed in your customary approach to the task of being a minister of a Christian church, do not read this book. For it is likely to "dig you up" as it did me. It has increased my already serious dissatisfaction with the kind and quality of church life generally accepted as normal even though not apostolic. But it is a hopeful book, based on the experience of a young pastor who has blazed new trails in the ever-present need to let the Church really be the Body of Christ. Some of us have had similar experiences, but all of us will be inspired and challenged by this forthright treatment of the loss of mission as a vital Christian fellowship and how to regain it.

Bob Raines, son of Bishop Richard C. Raines, has seen his own church begin to come alive by the grace of God and through a stronger emphasis in the pulpit, in worship, and in small fellowship groups. He describes the requirements for conversion as "awakening to God," a decision to turn from the old self-centered life to the new life centered in Christ and the acceptance of disciplines, including a participation in the koinonia by which persons may grow into maturity. This is not new, of course. However, his strong emphasis that "conversion takes place in koinonia" is surely a truth upon which most of us need to act more effectively.

The author's description of the koinonia groups in his church is particularly significant. Especially is this true in his use of the witness of the laity in the six sessions of membership training. Most of us have attempted to make these classes to help produce truly dedicated Christians and vital church members. His outline of content, methods, and procedures are suggestive and helpful.

The clergyman's greatest frustration, says Mr. Raines, "is that in doing the many things that are useful, he may be prevented from doing the one thing needful." That one thing is "to equip his people for their ministry." To do this will require "a theology for the local church . . . for the clergy . . . and for

the laity." First of all, a commitment is needed on the part of the minister himself to help his people discover their mission as Christ's people.

Every honest minister of the Church ought to read and ponder this book.

**Child and Church**, by Cawthon A. Bowen. Abingdon Press, 253 pp., \$3.50.

*Reviewer: CHARLES M. LAYMON is chairman, department of religion, Florida Southern College, Lakeland, Fla.*

The sub-title of this volume reads, *A History of Methodist Church-School Curriculum*. It was written at the request of the Board of Publication and the Editorial Division of the Board of Education of The Methodist Church. All this should not lead one to conclude hastily that this is just another official report for the record. It is official, since the author served many years as the editor of church-school publications and writes of the growth and development of the curriculum from firsthand experience with it. It is also a statement for the record, because the data is here which future historians as well as those presently engaged in curriculum pursuits must have. But more than this, there is a philosophy of education and a prophetic spirit within the book that will inspire Christian teachers to believe in the possibilities of their task, because they have faith in God and children alike.

If you are impatient with the understandings that psychology brings, if you are theologically oriented against Christian education, if you are committed to a static conception of character traits—if you hold these views you will be unhappy with this book. If, however, you wish to learn how our curriculum came to be what it is, if you believe that through Christian nurture a child's life can open Godward, if you are inspired by the belief that the Spirit continually finds new patterns for expressing God's will—if these are your convictions, then you will be tremendously moved by this volume.

I heartily recommend *Child and Church* for pastors who must interpret the literature of their church to church-school superintendents, members of the Commission on Education, and teachers themselves. Read it and then place it in the hands of these persons. The book is

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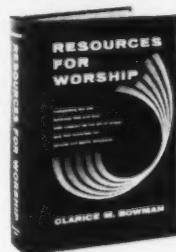
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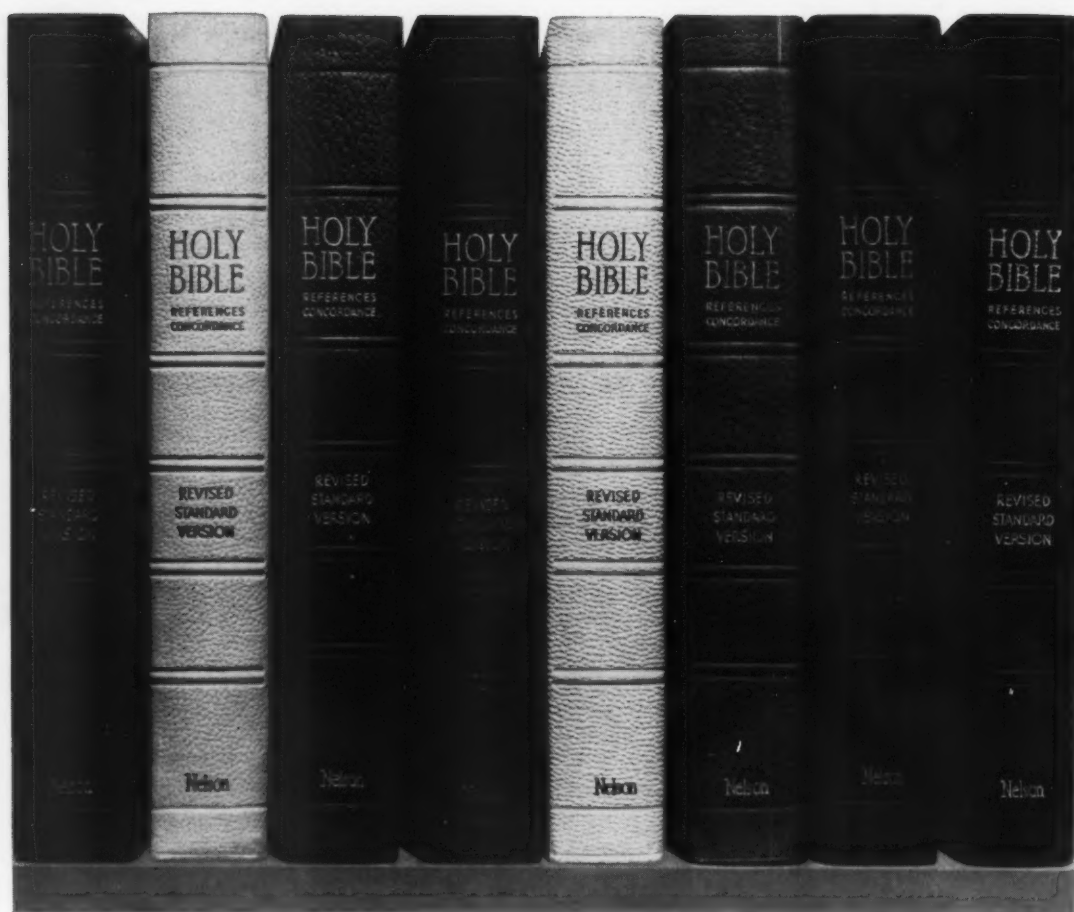
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**Biblical Archaeology** (Abridged Edition), by G. Ernest Wright. Westminster Press, 198 pp., \$1.65 (paperback).

*Reviewer: WILLIAM S. SPARKS, formerly instructor in Hebrew, The Iliff School of Theology, Denver, Colo.*

This book is an abridged edition, brought up to date (1960), of the author's definitive *Biblical Archaeology* (Westminster Press, 1957, \$15).

Professor Wright, who teaches at the Harvard Divinity School, presents the salient contributions which biblical archaeology has made to our understanding of the Jewish and Christian narratives.

The period covered is from prehistoric times down to the establishment of the early Christian Church in Rome and the Middle East.

The reader will be disappointed if he expects to find that archaeology always proves the accuracy of the biblical accounts. Professor Wright points out the risks involved in the study of archaeology in the Introduction. He notes that "the biblical archaeologist . . . studies the results of the excavations in order to glean from them every fact that throws a direct, indirect, or even diffused light upon the Bible."

This book should particularly appeal to ministers and church school teachers who want to know how they can better understand the Bible as a result of archaeological investigations.

**The Minister as Marriage Counselor**, by Charles William Stewart, Abingdon Press, 223 pp., \$4.

*Reviewer: JOHN PATTON is pastor of Tillman Memorial Methodist Church, Smyrna, Ga.*

This book by the professor of psychology of religion and counseling at Iliff School of Theology is an attempt to bring the minister into relationship with the profession of marriage counseling and, consequently, to enable him to develop a professional approach to those who come to him for such counseling. Because the minister is at the heart of the marriage and family situation in his parish, it is imperative, the author holds, that he sharpen his counseling skills in this area.

Dr. Stewart's particular interpretation of marriage counseling is that the minister does not do personal counseling with a couple who come to him with a marriage problem, but rather helps them to understand their marriage relationship. The client is not one or both persons; it is the "relationship" or the "marriage." The field of marriage counseling is clearly delineated as involving the social sys-

tem of marriage and the family, the interpersonal conflict, not intrapersonal problems.

Among its many helpful features the book makes suggestions for the structuring of pre-marital counseling, acquaints the minister with important facts about divorce, discusses group counseling and makes suggestions for family life education. The publisher in placing the notes at the bottom of the page has also contributed to the value of the book as a source book on marriage counseling.

In addition to its value as an introduction to the field of marriage counseling, the book will, as the author stated in his "hopes" for it, raise a number of

questions in the mind of the reader. Here are a few to start with:

1 In arguing for his particular type of counseling, Dr. Stewart suggests that relationship counseling is more appropriate for the minister than client-centered counseling because the minister is "not just another listener to people's problems." Involved in this judgment and in the whole book is a theology of the pastoral relationship, but just what this theology is, never is made clear. The author insists that the minister develop a professional approach to those who come to him for counseling. "Professional" in its best sense is a good word to use, but what is the character of the profession of

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which the minister is a part? If he does bring a particular strength to the counseling relationship, what is the relation of that strength to his activities as a counselor?

2 If Dr. Stewart does not make explicit his theology of the pastoral relationship, neither does he relate his methods of counseling to his Christian understanding of marriage. A book on counseling is not expected to be a systematic theology, but if a minister takes it upon himself to "counsel a marriage," his actions as a counselor are in constant dialogue with his understanding of what marriage is. It would seem, therefore, that the author's theology of marriage should be presented as explicitly, though not necessarily as fully, as his theory and methods of counseling.

3 Dr. Stewart's theological understanding of divorce is easier to see than his view of marriage. He points to Jesus' attitude toward persons as giving grounds for the liberalization of the Church's negative attitude toward divorce. Attitude toward divorce and toward the divorcee, however, are two different things. Because Jesus loved sinners and because good counseling calls for acceptance does not necessarily mean that the Church should stop calling divorce sin. How can one possibly understand the meaning of forgiveness if the Church is afraid to speak of sin? Dr. Stewart has every right to take his particular theological position on divorce, but it should be argued rather than just assumed to be the one that goes along with good counseling.

This useful book raises many other interesting questions. The reviewer has mentioned these three to suggest that "the minister as marriage counselor" must also be a theologian. We wish that Dr. Stewart had been more willing to show us just what brand of theologian he is.

**The Shape of Death** by Jaroslav Pelikan. Abingdon Press, 128 pp., \$2.25.

*Reviewer: JOHN B. COBB, JR. is assistant professor of systematic theology at Southern California School of Theology.*

"What, then, is the true shape of death? Other questions can wait, if need be, forever. But this question affects every man personally, and it may become crucial for any man at any moment." So writes Dr. Pelikan, and to throw light upon this question about the shape of death he presents the thoughts of five of the early fathers of the Church.

Pelikan is one of the greatest living historians of the thought of the Church, and his work may be considered reliable from the point of view of the highest standards of scholarship. These chapters, however, were originally lectures delivered at Knox College, Toronto, and they

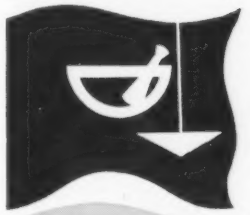
have the simplicity, directness, and artistry of the skilled lecturer.

Five geometric figures are used to aid in grasping the diversity of pattern in which the fathers thought of life, death, and immortality. Tatian's view is pictured as an arc; Clement's, as a circle; Cyprian's, as a triangle; Origen's, as a parabola; Irenaeus', as a spiral. Pelikan himself suggests the figure of the cross as the most adequate image. Each reader will decide for himself how helpful he finds these graphic analogies to be.

In recent decades there has been little serious Protestant writing on the subject of life after death. Ministers hungry for some sober information on the teaching of the church will find this book helpful,

although it will leave many of their questions unanswered. The fathers dealt seriously with the question of pre-existence as well as life after death. Those who have found that the influence of spiritualism has reawakened interest in this idea will appreciate the directness with which it is discussed by these early Christian leaders.

Pelikan's own stress is that "the core of Christian faith is pessimism about man and optimism about God, and therefore hope for life in God." This hope is "intended to give men the faith to live in courage and to die in dignity, knowing very little about the undiscovered country except that, by the grace of his cross, our Lord Jesus Christ has changed the



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shape of death." According to Pelikan "that is all we can know, that is all we need to know."

**Finding God's Healing Power**, by Gertrude D. McKelvey. J. B. Lippincott Co. \$3.50.

*Reviewer: T. OTTO NALL is bishop of The Minneapolis Area of The Methodist Church.*

Unlike many books this one is well titled. It is precisely what it says it is—a description of God's healing power, so far as the human mind can understand the divine.

Making no promises that it cannot fulfill, the study is a painstakingly accurate account of healing experiences. There is clinical classification, but no effort to bury the reader deep under detailed analysis for which the writer claims no special competence. There is no attempt to dodge the presence of mystery or to explain it away. Religious faith is evident in every sentence, and there are frequent Scripture references, but no sticky sentimentality and no escape through pious clichés.

The book sticks close to its subject, as it describes healing through the church service, healing through the power of prayer, healing through the church clinic, and healing through pastoral counseling. Appropriately, it starts with a chapter on *Healing Through Your Doctor*. Nowhere does the book suggest that any of these means is more than a healing process. Only God has the power.

Furthermore, this study does not seek to combat the threats in the current enthusiasm for faith healing. It is positive, not negative. The book deals with successes, not with failures; it deals with victories, not with defeats.

It is factual as it describes world-wide trends and tendencies, and yet it is immensely personal. It starts with the statement that anyone who becomes interested in healing will never find his life dull or boring again. And it concludes with a three-point program of discipline for the person who wants, with God's help, to be whole again. Yet it promises only the joy of the search, not certain victory.

**Disorders of the Emotional and Spiritual Life**, by W. L. Northridge. Channel Press, \$3.

*Reviewer: G. RAY JORDAN is professor of homiletics, Candler School of Theology, Emory University, Atlanta, Ga.*

Here is a book so thoroughly scientific and so genuinely helpful that, after reading the volume, it is difficult to realize the author has said so much in such a short space. The principles of the book are dependable, having been frequently tested and demonstrated. With eagerness and gratitude I commend it to all who

are concerned with the problems of counseling. This is especially true since it is written by one whose philosophy of life is thoroughly Christian.

For many years I have felt that the author of this book is the kind of skillful counselor to whom I would send my best friend. He is not merely a practical physician of the mind and heart; he is a Christian in the deepest sense of the term. His faith, which springs from personal experience, gives meaning to all the skills and techniques with which he is so familiar. No wonder Leslie Weatherhead declares, "This book is the finest which its distinguished author has ever given us. He knows the human heart better than most. He knows the soul's hunger for God, and he knows that however brilliant the psychological analysis of a mind may be, it is the re-synthesis that is important."

The compass of the volume is suggested by such topics as these: When You Are Depressed, Morbid Doubt, The Fear of Old Age, The Over-anxious Mind, Our Resentments and Our Health, Prejudice, The Malady of Pride, Healing Through Forgiveness.

The author's simplicity of style discloses his insight in a vivid fashion. "Self-pity, so often associated with grief," he writes, "is often a form of self-punishment." In another place, Dr. Northridge insists that "the belief in another life not only meets a need but makes sense of experience in the present life. Without it, life would be a dark and unrelieved mystery. With it, life still remains, in many respects, a mystery, but it is a mystery of light."

Actually, all that Dr. Northridge writes is so vitally related to the New Testament and Christian theology that the reader never misses this pertinent fact. It is, for instance, underscored by his interpretation of forgiveness. Indeed, he writes that "any conception is to be condemned which implies that Grace is not what the New Testament states it to be—the unmerited love of God." So, as he accurately adds: "It is possible to be converted without being forgiven."

But Dr. Northridge does not limit himself to personal relationships. In the area of social contacts he says: "If there is any lesson more than another which history should have taught, it is that no party, race, or nation is perfect, and that each must take some responsibility for the ills that afflict the human family."

The author does not deny or ignore the value of the psychiatrist. He is, however, fortunately aware of a deeper treatment, deeper even than that of depth psychology. For, as he says, much more is needed than the digging up of a poisonous memory. "There is no substitute" for pardon or spiritual release. Indeed, "without forgiveness there is no love." And without love, there is no life, he correctly adds.



## briefly noted

**The Civilization of Rome**, by Donald R. Dudley. The New American Library (Mentor), 256 pp., 50¢ (paper).

Classical scholar and author Dudley presents an easy-to-read, illustrated account of the politics, history, religion, and art of Rome, from the Senators of the Republic to the Caesars of the Empire.

**The Notebooks of Leonardo da Vinci**, by Pamela Taylor. The New American Library (Mentor), 253 pp., 75¢ (paper).

This selection from the famous notebooks of one of the greatest minds of the Renaissance is full of the facts and fancy that occupied the life of the master artist, architect, sculptor, naturalist, traveler, and writer. It contains 16 pages of his own illustrations.

**Man in Modern Fiction**, by Edmund Fuller. Random House, 171 pp., \$3.50.

An English teacher deplores the false image of man portrayed in some types of modern fiction. He contends that what often passes for realism is quite unreal in contrast to the Christian view of the nature of man. His attack is made largely against the more "popular" fiction writers.

**The Sign of Jonah**, by Guenter Rutenborn, translated from the German by George White. Thomas Nelson and Sons., \$2.50.

A play in nine scenes, symbolic of man's condition and responsibility. It can be adapted for varying groups and churches.

**Erewhon, or Over the Range**, by Samuel Butler. The New American Library, 240 pp., \$.50 (paper).

A witty, imaginative satirist lashes out at evolution, medicine, education, justice, and at some of the other established institutions.

**Laughter in the Bible**, by Gary Webster. The Bethany Press, 160 pp., \$2.95.

Written under a pseudonym by a well-known Methodist clergyman and author, this unusually well-done book is enlightening, interesting, informative, stimulating—and fun to read. Webster points up the needs for and the uses of humor through the ages, as well as for its need today.

**The Layman's Bible Commentary**, edited by Balmer H. Kelley. John Knox Press, \$2. (Four or more volumes \$1.75 each).

Psalms; John's letters, Jude, and Revelation; Acts; Jeremiah and Lamentations are the latest books covered in this series

for laymen. Five volumes have already appeared [see July 7, 1960 p. 16] in the 25-volume set.

**Luther's Works** (Volume 35), Word and Sacrament, I, Helmut T. Lehmann, general editor, E. Theodore Bachmann, volume editor. Muhlenberg Press, 426 pp., \$5.

The 11th in a projected 56-volume set of Luther's writings. This particular volume deals with the Reformer's writings from the Leipzig Debate to the publication of his German Bible—a period of 15 years. Also included is a translation of Luther's preface to the book of Romans, which should be of special interest to Methodists.

**I Believe in the Living God**, by Emil Brunner, Westminster, 160 pp., \$3. Sermons on the Apostles' Creed by one of the world's most noted theologians and finest preachers.

**And the Poor Get Children**, by Lee Rainwater, Quadrangle Books, 202 pp., \$3.95.

Attitudes toward sex and birth control among the American working classes. Based upon research sponsored by the Planned Parenthood Federation of America, Inc., this book indicates that ignorance of the process of reproduction and how to prevent it is still a problem in this country as well as abroad.

**Morals and Medicine**, by Joseph Fletcher, and foreword by Dr. Karl Menninger. Beacon Press paperback, 243 pp., \$1.65.

Ethical insights, both Protestant and Roman Catholic, on the practice of medicine. The author maintains that a dying patient must be told his true condition. A chapter on euthanasia is included.

**Theodore Parker: an Anthology**, edited by Henry Steele Commager. Beacon Press, 393 pp., \$6.

No study of American literary history is complete without an understanding of transcendentalism. Theodore Parker was second only to Emerson in this movement and, even more vitally than Emerson himself, he outlined its religious aspects.

This volume, published in observance of the centenary of Parker's death, makes available long out of print sermons and essays on many subjects which were of primary concern to the transcendentalists.

**Early Christianity**, by Roland H. Bainton. D. Van Nostrand Co., 187 pp., \$1.25.

A short survey of Christianity's first five struggling centuries, written by the eminent Yale Professor. Especially valuable are actual documents from early church writings.

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## When Our Bishops Convene

*"... to preserve in order and in motion the wheels of the vast machine—to keep a constant and watchful eye upon the whole—and to think deeply for the general good—form their peculiar and important avocation."*

*Notes by Coke and Asbury, 1798 Discipline.*

Methodist bishops, whom *Methodist Story* once called "the men who must know," must think and know more incisively than ever before. At their semiannual meeting this month in Boston, they chose to challenge themselves, and attack with statesmanship and vigor, a record number of questions on the relation of the Church to the national and world scene. And, the machine they oversee is vastly more complex than it was in the 18th Century.

As council secretary, Bishop Roy H. Short of Nashville placed on the agenda, from suggestions received from the members, discussions on the upcoming World Methodist Council in Oslo, the World Council of Churches Third Assembly set for 1961 in India, and talks on Africa, Cuba, the Cuban refugees, and Korea. There were other topics, all of ever-widening concern to all Christians. Special committees are appointed to bring in statements on these matters.

Before unification in 1939 the Methodist Episcopal Church, South had a college of bishops, and the Methodist Protestant Church had no bishops but was headed by a president. In the M.E. Church, there was a board of bishops, but its effect was little more than the total of their individual actions.

The present Council of Bishops must exercise complete and joint superintendency, and functions as a body at its two meetings a year. No expenses are provided for special meetings. It does meet just before General Conference with the bishops of the autonomous Methodist churches also in attendance.

In the M.E. Church, South the bishops had powers, like those of the General Conference in the M.E. Church, to act as final interpreters of Methodist law. After 1854, when empowered by the church to do so, they could block any action of their General Conference which they saw as unconstitutional. This was not a veto power, but they could present their objections along with their reasons. The conference could then, by two-thirds vote, either establish the rule in question, or make it void.

An 1870 amendment in the M.E. Church, South gave the bishops supreme judicial power, which, however, was rarely used. It was passed in 1934 to a newly formed Judicial Council, called by some the "Supreme Court." The Methodist Church now has a judicial council as part of the plan of union.

Bishops of both churches never had a national meeting

until unification. At the time, the M.E. Church was about twice as large as the M.E. Church, South, and had 18 effective and 13 retired bishops. The latter church had 11 effective and 7 retired bishops. The M.E. Church had 11 overseas bishops, some missionary and some Central Conference.

Formerly, among the bishops in both churches, there was seniority according to date of election, and in procession they marched in that order. In 1939 it was proposed that they be listed alphabetically. Today, every bishop has the same status, and draws the same salary. The seniority rule is invoked only occasionally, such as in assigning bishops for overseas visitations, and in procession at General Conference.

According to Retired Bishop J. Homer Magee of Evanston, Ill., at one time even a bishop's getting the floor at council meetings was a matter of seniority. The younger were diffident about speaking out, usually yielding to the older members. But today, he said, they have little hesitancy in expressing themselves.

The Council of Bishops cannot elect a bishop—the jurisdictional and central conferences alone have that power—but it can appoint, in case of vacancy by death, resignation, or disability, a retired bishop to serve until the next jurisdictional conference. Both the M.E. Church and the M.E. Church, South, had fixed automatic retirement of bishops at a specified age. A retired bishop can take part in council meetings, but cannot vote. A bishop who resigns becomes a traveling elder in the annual conference of which he was last a member.

A retired bishop has little to do in any official capacity. Now and then his advice is sought by a new bishop, and if he attends an annual conference, by some of the ministers.

Following the recent meeting of the council, Bishop Paul E. Martin of the Houston Area took over as president, succeeding Bishop Gerald H. Kennedy of Los Angeles. Officers, generally selected from among the older members, were chosen for the council, for its executive committee, and for the jurisdictional colleges of bishops. Once a year, bishops who have died are memorialized at a special service.

The council has sent resolutions to the U.S. Senate or House of Representatives. It has visited the UN in a body, where its members were welcomed by Dag Hammarskjöld. While meeting in Washington in 1960, the bishops had visits with President Eisenhower, and presidential candidate John F. Kennedy.

The bishops are always close to the work of the boards and agencies. They elect from among their number bishops to serve on those bodies, which, in turn, elect their own officers. The bishop may or may not get the top job.

# NEWS

## and trends

### U.S. PLANS POLICY STUDY ON SURPLUS FOOD

A White House conference to develop closer co-operation with the U.S. government and volunteer agencies handling overseas distributions of surplus foods has been called for April 20.

The invitation was issued by George McGovern, director of the Food for Peace program in the Kennedy administration, to representatives from the various agencies engaged in distributing U.S. food commodities abroad.

Ways and means of making the widest practicable use of surplus commodities in relieving needs abroad as well as in this country will be discussed.

Meanwhile, two important actions have been taken in the distribution program. Edible oils—long absent from the available surplus food list—were made available to the overseas agency program to increase diet efficiency. At the same time, a relaxation of the "phase-out" policy was announced.

Under the former "phase-out" policy, a fairly rigid schedule of reductions in the availability of U.S. surplus foods for supplemental feeding had been imposed. This was done to co-incide with a country's growing ability to care for its own needs. A general feeling in the voluntary agencies had been that these inflexible policies were a hardship in some cases.

Under the new policy, the schedules of reduction will be more flexible, prompting retired Methodist Bishop Frederick B. Newell, acting director of Church World Service, to send a congratulatory message to Mr. McGovern. Bishop Newell said that he felt the old policies "were inconsistent with the principles of Christian compassion."

McGovern, who is a Methodist, is a 1946 graduate of Dakota Wesleyan University and a former teacher of government and U.S. history there. He was elected a U.S. representative in 1956 and 1958. As one of his first official duties as head of Food for Peace, he was sent by President Kennedy on a tour of Latin America to study food problems there.

Through the *Share Our Surplus* program, CWS distributes about 300 million pounds of U.S. surplus foods annually in 35 areas abroad. Much of this comes from *One Great Hour of Sharing* offerings. It is expected that the overall amount will be increased by about 10 per cent during 1961.

According to Dr. Gaither P. Warfield, director of MCOR, the U.S. government in most cases provides the goods and pays the ocean freight.

Distributing the largest quantities are Catholic Relief Service, CARE, Church World Service, and Lutheran World Relief, in that order.

In 1960, Church World Service sent nearly 26 million in aid to 52 countries. Of this, 298,605,265 pounds of relief goods, U.S. surplus foods amounted to 287,491,644 pounds.

### Record Not Useable

The recording *A Message to All Methodists: The Bishops' Appeal for Africa*, mailed to all pastors, may not be used on radio and television, according to the Methodist Commission on Promotion and Cultivation. Walter Cronkite, who is narrator, is under CBS contract and cannot appear in other than regular broadcasts. However, *A Plea for Africa*, on the other side of the record, may be used on radio.

### Asks \$1 Million for Congo

To meet relief needs of the devastated Congo, the World Council of Churches has asked member denominations for \$1 million, with half, it is hoped, to come from the U.S.

Methodism makes its contribution through MCOR, which already has sent \$20,000 for emergency needs. At its recent annual meeting, \$12,000 was voted to sustain rural Congolese pastors and their families, to feed children in church institutions, and to study the continuing needs of Africa.

Meanwhile, despite many difficulties, African Christians are moving ahead in partnerships with missionary teams in accelerated agricultural programs.

According to Ed Matthews, Methodist agricultural missionary in the Congo's Katanga Province, the teams are also providing counsel in rural evangelism, medical and sanitation advice, and literacy instruction.

At Kinandu, Southern Congo mission station, farm tractors are coming regularly from the Agricultural Aids Foundation. The latter is an agency of the Southern California-Arizona Annual Conference and of the Division of World

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#### MISCELLANEOUS

**USED BRAILLE METHODIST HYMNAL**—needed for new couple attending church. Write Box 218, Haysville, Kansas.

Missions. It is setting up a polytechnical institute to train 17,000 native leaders in five years. (See p. 23, September 29.)

Indiana Methodist leaders have pledged \$1,000 from each district to buy the \$18,000 airplane being used by the Board of Missions in the Congo.

In the second half of 1960, 1 million pounds of U.S. surplus commodities and CROP foods, and more than \$500,000 worth of medicines, mainly contributed by drug firms, were sent to the Congo.

Inland freight runs high, as much as \$80 per ton. Some free airlifts have been provided by the U.S. and UN planes.

CWS previously had given \$30,000 to the Congo Protestant Relief Agency, another \$100,000 in December which also was to cover Operation Doctor. The CPRA is a pooling of efforts of the major Protestant denominations for work in stricken areas. It is trying to find volunteer doctors for temporary assignment. Of some 700 serving the 14 million Congolese before independence, only 225 are left, including those of the World Health Organization.

Patients are crowding into the missionary hospitals due to lack of doctors elsewhere. Of 75 Protestant missionary doctors in the Congo, about 50 remained or have returned to their posts.

The Missionary Aviation Fellowship has sent two planes and pilots to fly medical teams around the country.

Goal for U.S. churches for the Operation Doctor program is \$250,000.

### 5,166 Conversions in Cuba

Though attendance was hurt by the sugar harvest, there were 5,166 conversions in Cuba in four-month evangelism crusades in 92 Southern Baptist churches.

Their two-week revival meetings were "the finest Cuba has had," said the Rev. Herbert Caudill of Havana, superintendent of Cuba missions. One church, he said, had services one night in 60 homes and 6 parks, with 132 persons leading meetings attended by 1,400.

In the crusades there were distributed 481 Bibles, 3,515 Testaments, 29,175 gospels, and 293,247 tracts.

### 'Set Aside Communion Funds'

Setting aside a portion of communion day offerings, clearly marked for the Fellowship of Suffering and Service, has been urged by Dr. Elliott L. Fisher, Methodist general secretary of Promotion and Cultivation.

Such an allocation was requested by the 1960 General Conference, and it has been revealed that Fellowship receipts have had a downward trend.

Since MCOR receives 50 per cent of these funds, it is seen as vital that this contribution be made. Receiving their sole support from this fund are the commissions on chaplains, and camp activities.

### Hails Duke U. Decision

Robert E. Cushman, dean of Duke University Divinity School, has expressed his gratification and that of the faculty on the recent decision of the university to admit qualified Negroes to its graduate and professional schools. (See p. 23, March 30.)

"No one decision," he said, "could more effectually remove surviving barriers to the national standing of the university community than this statesman-like action of the trustees."

"There is satisfaction in being enabled to administer the affairs of the divinity school more nearly in accord with the stated bylaws of the university, as well as with the soundings of the Christian conscience."

### NEB on 2d Million

Initial printing of 1,275,000 copies of the *New English Bible* (already called the *NEB*) was nearly all gone on its publication date, and the publishers have had to plan for another 1 million.

Of the first printing, 900,000 were issued by the Cambridge and Oxford presses, 250,000 by university presses in New York, and 125,000 by six religious book clubs.

In the U.S. alone, orders are coming in at the rate of 10,000 a day, and book-sellers say it is outselling everything else.

The new Bible was prepared under direction of England's major Protestant churches, including Methodist, and was 13 years in the making. It was proposed in 1946 by the Church of Scotland, which pointed out that the work of the Church was being hindered by the archaic language of the scriptures.

In recent years, textual criticism has advanced, and earlier manuscripts and other biblical evidence have come to light.

Working from the Greek text, the translators discussed their drafts verse by verse, meeting 57 times for about three days each time. They are now going ahead with work on the *Old Testament* and on the *Apocrypha*.

There has been some criticism of the *NEB*. An Anglican pastor called it a "Bible for beatniks . . . crude and inadequate," while another called its translation "corrupt" saying its producers "had been conciliatory to Roman Catholicism."

## dates of interest

MAY 21—Ministry Sunday  
JUNE 11—Methodist Student Day  
JUNE 18-21—National Conference, Methodist Student Movement, Southwestern College, Winfield, Kans.  
JUNE 18-25—Northwest Region Audio-visual Seminar, Willamette, Oreg.  
JUNE 26-30—Ocean Grove Pastors School, Ocean Grove, N.J.  
JUNE 26-JULY 14—Institute on the Church in Town and Country, Southern Methodist University, Dallas, Tex.  
JUNE 29-JULY 6—Southeastern Jurisdiction School of Missions, Lake Junaluska, N.C.  
JUNE 30-JULY 5—Council on Evangelism, Blue Ridge Assembly, Black Mountain, N.C.

## people

BISHOP GERALD H. KENNEDY of the Los Angeles Area—named by Gov. Edmund G. Brown to the California State Board of Education.

DR. JACK WILKES, president of Methodist-related Oklahoma City University—is new chairman of a special Indian work committee within the Division of National Missions.

THE REV. FRED M. REESE, pastor of the Central, S.C. Methodist Church—named president of the South Carolina Council on Human Relations, an interfaith and interracial group.

JOHN W. EYSTER, president of American University's Methodist Student Movement, and director of Inside Government seminars guiding groups through the capital—has the annual Youth Service Award from La Sertoma Club of Columbus, Ohio.

WALTER L. SEAMAN, vice president in charge of the Methodist Publishing House's Cokesbury Division—elected president of the Protestant Church-owned Publishers Association, composed of 31 publishing houses.

DR. WILLIAM E. SMITH, Methodist pastor in College Park, Md.—becomes in June vice-president of Wesley Theological Seminary, Washington, D.C.

THE REV. WALTER B. WILLIAMS, 93, retired Methodist missionary—decorated with the Humane Order of African Redemption by Liberia, where he served 28 years.

DR. J. MORGAN EDWARDS, senior minister of First Methodist Church, Pasadena, Calif.—becomes professor of homiletics at Southern California School of Theology.

THE REV. JAMES MASE AULT of First Methodist Church in Pittsfield, Mass.—appointed dean of students and associate professor of practical theology at Union Theological Seminary, New York.

DR. FRANCIS O. WILCOX, former U.S. assistant secretary of state and prominent Methodist layman—now directing the School of Advanced International Studies at Johns Hopkins University.

CHAPLAIN STEVE P. GASKINS, JR., member of Oklahoma Annual Conference and post chaplain of the U.S. Military Academy at West Point—has been promoted to colonel.

JAMES A. MINER, managing editor of the *Arkansas Methodist and Louisiana Methodist*—has joined the news staff of *TOGETHER/ADVOCATE* in Chicago.

DR. EDWARD TERRY, Methodist minister in Portland, Oreg.—cited for distinguished service to the cause of religious liberty and separation of church and state, by Protestants and Other Americans United for Separation of Church and State.

### Clergy Not Infiltrated, Says FBI Official

It is a "patent falsehood," says an FBI official, that the Protestant denominations, as some have charged, have had an alarming infiltration and influence by Communists.

Chief FBI inspector William C. Sullivan told 1,000 clergymen at a civic meeting in Cincinnati, Ohio, that the clergy has been among Communism's most consistent and vigorous opponents, and the country is greatly indebted for this outstanding leadership and service.

For tactical reasons, he added, religious leaders have been among the Communists' targets, and the latter have been quick to exploit utterances on such popular issues as peace, civil liberties, and racial discrimination.

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## news digest

**REPORT CORRECTED.** The Methodist Board of Missions has corrected a report on injuries of Mrs. Lilburn E. Adkins, whose husband, a Methodist missionary in Johannesburg, South Africa, was killed in a robbery there as reported in the March 2 **CHRISTIAN ADVOCATE**. The first report said Mrs. Adkins was in a critical condition, but the board learned later that she had only minor injuries and was released from the hospital.

**STATISTICS ON GIVING.** Religious giving in 1960 for all faiths was about \$4.18 billion in 1960, as compared with \$3.9 billion in 1959, and was 51 per cent of the \$8.2 billion grand total of philanthropic giving last year. Figures were compiled by the American Association of Fund-Raising Counsel.

**CAMP PROGRAM ENLARGED.** Master plans for an \$850,000 camp on 202 acres at Lake Texoma have been authorized by the Oklahoma-New Mexico Annual Conference. Also planned is improvement of the conference's three present camps, used each year by 15,000 persons.

**SMU BIRTHDAY.** Eminent U.S. scholars are gathering for a series of events from April 11 to May 3, marking the 50th anniversary of Southern Methodist University. A special convocation will inaugurate Dean Joseph D. Quillian, Jr., of Perkins School of Theology, and the entire series heralds the new SMU Graduate Council of the Humanities.

**GIFT OF BOOKS.** Two Methodist-related overseas seminaries have been given 1,400 volumes of theology and resource books by Dr. Harry Emerson Fosdick, prominent Baptist minister. They are the Evangelical Seminary of Puerto Rico, and Dondi Seminary in Angola. Many of the books are first editions, autographed by the authors.

**GIVES TWO PLANES.** The West German government has donated a one-engine plane to the Bread for the World campaign of German Protestants, another to the Roman Catholics' Drive Against Hunger and Sickness Throughout the World.

### Defeat Measure in WHO

A resolution endorsing planned parenthood as a preventive health measure was defeated 31 to 18 at the recent World Health Organization assembly in New Delhi, India.

It was presented by Ceylon and Norway, and sought also to have the WHO gather information on planned parent-

hood for the next assembly. It was opposed by Spain, Belgium, France, and Portugal, who argued that the WHO should not concern itself with a matter involving religious beliefs.

### U.S. Protests Damage to Angola Methodist Mission

The U.S. Department of State has made formal protest to Portugal after a Methodist mission building in Luanda, Angola, was damaged during a demonstration by several hundred persons.

A number of windows were smashed by persons who broke through police lines. There were shouts of "get out of here" and "this is Portugal" and banners reading "Down with Adlai Stevenson and his gang." Also reported was an attack on a Methodist clinic on the city's outskirts.

Most Africans at the scene helped in protecting the mission, it was said. No U.S. citizens are stationed there. The Methodist building also houses interdenominational missionary activity including offices of the Angola Alliance.

In the Angola Annual Conference, there are 30,690 full and preparatory Methodist members, served by 50 ordained and 68 supply pastors.

### Bishops Meet to Study Interracial Ministry

"In view of our desire to move forward positively and together," Central Jurisdiction and Southeastern Jurisdiction bishops plan joint meetings of district superintendents, and "continuing ministries" for transitional communities.

This is in line with 1960 General Conference legislation, which also asked formation of interracial committees.

The overall plan was formulated last month when the 12 bishops met in Louisville, Ky.

The bishops intend to set up programs to find whether churches in changing communities should become Negro or should be integrated; and for unifying work of city missionary societies. These measures, it was said, would bring combined Methodist strength to bear on Methodist responsibilities.

Meeting under the new General Commission on Interjurisdictional Relations, committees of the two jurisdictions recommended that the bishops whose Areas overlap, form committees on an Area or annual conference basis. Joint action would include church extension, relocation, education, evangelism, and lay activities.

"The strongest leadership available," would be used to explore how information can be disseminated to all churches.

Also under the plan, Central Jurisdiction bishops would consider co-operation with Southeastern Jurisdictional Council in programs "to serve Methodist people on a regional basis."



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